

Christian Reflector.

H. A. GRAVES, } Editors.
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Christian Reflector.

For the Christian Reflector.

What is the Bible Doctrine of the Resurrection?

NO. IV.

III. When will the resurrection take place? This inquiry is soon answered. The Bible represents this event as yet future. It speaks of the dead as waiting for it long after their decease. Such is the force of Peter's argument in Acts 11:29, to show that Christ was risen from the dead, by a reference to a prophecy uttered by David, whom he affirmed, they all knew to be under the dominion of death. When Christ is spoken of as the first-fruits of the resurrection, it is evident that all the other dead are proved to be yet in a state of death. If the resurrection occur at death, Abel was the first-fruits, and millions more were gathered in ere Christ rose from the dead. But if the language of the apostle be not used to mislead us, the dead yet sleep.

We are plainly taught that this event will take place at the second coming of Christ. Then shall come the final consummation of all the affairs of this world. See Matt. 25:31, 32; 1 Cor. 15:23, 25; 1 Thes. 4:15; Phil. 3:20, 21; Col. 3:4, &c. In keeping with this fact, the Christian is pointed to the coming of Christ and to the resurrection interchangeably, as the termination of all his labors and affliction, and the realization of all his hopes. We know, also, that prior to the manifestation of the adopted sons of God, and their taking possession of the kingdom proposed for them, they must stand before the judgment seat of Christ, and be judged for the deeds done in the body, and be publicly acquitted and justified. Yet the Bible evidently proves this solemn scene beyond the resurrection. Matt. 25, 2 Cor. 5:13, Rev. 20:12, 13.

At first sight, a few passages seem to represent the early Christians as expecting the resurrection at a much earlier period, and even encouraged to do so by their inspired teachers. They naturally longed for an event which was represented as so glorious in its nature and results. But did not Abel, and Enoch, and Abraham, and David, and all the prophets, long and sigh for the first coming of Christ? Did they not speak of him and look for him as near at hand? Yet they died without the sight which has gladdened other hearts. They will not, however, regret that they lived so early. And what were strange in the fact that apostles and Christians should wait till the end of time for the full manifestation of their glory? We cannot doubt that during the interval while they are absent from the body, they are present with the Lord, in a sense far more desirable than that in which their life is hid with Christ in God. The remoteness of that event is no reason why a clear-sighted faith should not awaken earnest longings for its approach, but the reverse. And since the time of its arrival is uncertain, and our final acceptance in any manner doubtful, it seems impossible that a Christian should do less than look forward and hasten unto it. The final hour is rapidly drawing nigh. We live in the last days. Soon the trumpet will sound, and its long, loud peals will wake the sleeping myriads, and all shall come forth to life. How any can doubt that the Bible points to such a scene at the end of this dispensation, who believe that Christ has lived in the flesh and rose to heaven in presence of his disciples, we cannot understand. The power to evade a point so clearly presented and proved as this, will unquestionably enable a man to pervert other portions of God's word to almost any purpose.

IV. Why will the dead be raised? is the last inquiry demanding our attention, which may soon be despatched. The Bible represents the resurrection as the glorious termination of the great work of redemption. As Mediator, Christ has received power over all flesh. He will give eternal life to those given to him as the reward of his labor. As Mediator, also, he is to be the Judge of all. Having died for all, being able and willing to save all, inviting all to himself, he justly demands the love and homage of all. 'Tis meet then that he should judge those who reject his claims, and pronounce upon them their awful doom. For this purpose he will raise the dead, and gather before himself all nations. These he will judge, and separate the righteous from the wicked, conducting each class to that place prepared and fit to receive them.

And in order that the pious may be fully qualified to see Christ, to accompany him into his kingdom and dwell with him forever there, their 'vile bodies must be fashioned like unto his glorious body.' (Phil. 3:21.) Thus they shall become like him, when they see him as he is. The Bible also speaks of the redemption of the body of the saint, as if he would not be fitted to enjoy fully the glo-

ry awaiting him, till that event take place. This view is often hinted at, though we cannot perceive its full force, because we know so little about the influence which his future body will have over his spirit. We find no trouble in understanding how a man cannot enjoy the blessings of this life without a suitable body. From analogy we infer he will need a body suited to the future life, to enjoy its blessings and perform its offices.

Nor less necessary the resurrection of the wicked for the purposes of their trial and retribution. It has been supposed that after the judgment they will be annihilated. But their retribution is placed after this event, by the Bible. Whatever evil consequences sin may produce previous to that time, they will not be strictly the punishment of sin. The Bible, as well as reason, bids us expect, that after trial, will come the infliction of the appropriate penalty of violated law. But, to us, annihilation does not seem to be a punishment. It is cessation of existence, which suspends all sensation. But the retribution of the wicked is spoken of as extremely awful and painful, and as eternal. To its full realization the presence of the soul in the body is as essential, as it is that the pious may experience all the bliss of heaven.

Nor will the work of the Messiah be complete till he has put down all rule, and all authority and power—all enemies under his feet. Yet Paul tells us (1 Cor. 15:26) 'the last enemy that shall be destroyed is death.' Satan has the power of death. His kingdom and his works Christ has been manifested to destroy. Yet evidently this last enemy—the last of the works of the arch fiend—cannot be destroyed till the human race are delivered from the influence of death and corruption. In an important and afflictive sense, even now the influence of Satan is felt by the saint who sleeps in Jesus. But the second coming of Christ will be without sin to salvation, unto those who look for him. Then Satan will be judged and cast into his dismal home, there to be chained forever. From him will be taken the power of death, and wrested all whom he has seized as his prey. Then shall death and hell be destroyed. The wicked may indeed experience a more painful—even the second death; but this will be the work of God, not of Satan. In order to endure it, they must be raised and become immortal.

Not till the resurrection is passed are the church of Christ to be gathered into one, and presented to himself as complete. Then he will lead them, in triumph, into the kingdom prepared for them, the purchased possession fully redeemed. Then they will be prepared to mingle with the society of heaven, to eat and drink at the banquet of eternal love, and go no more out. Then will be completely fulfilled the exclamation, 'Death is swallowed up in victory!'

In view of such considerations, how profound an interest is thrown around this subject! To the Christian, while in this vale of tears, what can be better adapted to rouse his dormant energies, to invigorate his faltering faith, and give intensity to his love, and eagerness to his hope, than clear views of the resurrection which awaits him? That passed, all is illuminated by the bright visions of heaven. Abroad, from that standpoint, he can look upon the mighty sea of glory with unclouded vision!

Such was the view the apostles and their contemporaries took of this great event. It came home to their burdened, sorrowing bosoms with a vital energy and an animating power, and thus, more than any other, fitted them to endure with the utmost cheerfulness, the severest calamities and greatest hardships. Here we fail. We do not press toward the mark for the prize of the high calling of God in Christ Jesus. Were not our faith so short-sighted, hope in a glorious resurrection would often fire our zeal, increase our strength, and cause our love to glow with an intensity which should constrain us to endure self-denials and put forth exertions worthy of such a reward!

For the Christian Reflector.

Scraps of Useful Information.

The king of England took from the pockets of his subjects \$4,000,000 to replace the Bourbons on the throne of France. The interest of this sum, at 5 per cent. would be \$200,000 annually; which would go so far to place Jesus Christ on the throne of this alienated world, as to support a standing army of 400,000 missionaries of the gospel in pagan lands, and Christian lands paganized by systems of grinding oppression and moral degradation. The interest of the money thus wrested from the hard, lean hands of the toiling people of Great Britain, would build 10,000 miles of railroad every year; until the habitable globe were intersected by the iron highways for the nations. The amount or principal, if divided among the 214,000,000 inhabitants of Europe, would put \$18.69 into the hands of every individual!

The debt of the Netherlands, contracted, as all national debts are, to meet the expenses of war, past or prospective, amounts to \$665,000,000. To liquidate this debt would require a tax of three dollars and twelve and a half cents on every inhabitant of Europe, and 75 cents on every individual on the globe. Divided among the population of Holland, the share of each inhabitant would be \$266. The wages of laboring men throughout the world probably do not average 20 cents a day. Then, at that rate, three thousand three hundred and forty millions of hard-toiling sons of labor would have to work one day in order to foot this war-bill of little Holland!

Let every Englishman read this fact, and

look upon the hungry millions of his countrymen, and ponder, feel and speak. During the year 1835, one of great commercial prosperity, the value of all the British and Irish produce and manufactures exported from the United Kingdom, was \$208,437,980. The appropriations for the payment of the interest of the British war-debt and for the support of the Army, Navy and Ordnance, during the current year, amount to \$225,403,500!!! Think of that, all who love humanity! The war expenses, in time of peace, exceeding, by nearly \$20,000,000, all that the human and iron machinery of that great kingdom can produce beyond its home consumption!!!

But let us end, if we do not begin, at home. Let us assume the average price of cotton, at all places of its exportation in the Union, to be 7 1/2 cents per pound. The crop for 1845 is estimated at 872,000,000 pounds; worth, at the above rate, \$65,500,000. In 1834, the capital invested in the production of cotton, was \$800,000,000, and the value of the whole crop, \$76,000,000, at sixteen cents per pound. It may then be fair to suppose that \$1,000,000,000 have been thus invested in 1845. The interest of this sum, at six per cent. amounts to \$60,000,000; which, being deducted from the home value of the entire crop, leaves but \$16,000,000, clear profit of the business itself. Now the appropriation to the U. S. Navy, for the current year, was \$6,350,789!!! Let cotton growers ponder on this fact, and on another of vital interest to themselves. A war, to prepare for which, we are absorbing three fourths of the revenue of the nation, would annihilate at least half of their capital now invested in the production of cotton; for they would find that \$500,000,000 of their money were invested in stocks which would not bring one cent on the dollar, in time of war. 'In case of a war with England,' the function of our glorious little navy and of the glorious great navy of Great Britain, would be a mutual effort to destroy the commerce of both nations, an interest which they have in partnership, amounting to \$100,000,000 per annum, of which raw cotton makes an item of \$50,000,000! So all that our navy would do for the cotton growers in such a war, would be to destroy a market for fifty millions of dollars' worth of cotton a year.

Worcester, Nov. 25th, 1845.

For the Christian Reflector.

An Appeal

TO THE FRIENDS OF NEGLECTED CHILDREN AND YOUTH.

The American Sunday School Union is now the only general institution in the country, that professes to provide instruction for neglected children and youth of all classes and denominations. All other Sabbath or Sunday School Societies that publish books, publish such as suit their several denominations. As avowedly sectarian societies, they have an appropriate work to do for the denominations that sustain them; but they cannot do, nor do they attempt, what needs to be done for a great multitude of the destitute and perishing.

The National Society has testimony which can neither be gossamed nor resisted, to establish beyond all contradiction the following positions:

I. That there are multitudes of settlements or neighborhoods in the new States, in which no provision is made, nor can be made for many years to come, for the religious instruction of children and youth, unless by a Union Sunday school.

II. That in a large majority of cases it is practicable to establish such a school and sustain it, if a library is furnished and ordinary care is taken in its organization.

III. That though we are satisfied, that when for any cause a school fails and is given up, the influence which it exerts, even in a few Sabbaths, is important enough fully to justify the small expense of organizing it; yet so far as our knowledge extends, Sunday schools established by us, on the union principle, fail as seldom (to say the least) as other efforts for good by the Bible, Tract, Missionary and other Societies.

IV. That though the settled ministry and the organized church give stability and character and efficiency to all the occupations of life and all the enterprises of benevolence, still it is often the case that our Society can introduce a Union Sunday school in advance of those higher gospel institutions, and thus effectually prepare the way for their introduction.

V. That to collect the people together, to point out the advantages of the Sunday school, to persuade the most suitable persons to engage as teachers, and actually to set the enterprise on foot, requires the employment of Sunday school missionaries, averaging a dollar a day for the time employed, including their travelling expenses. To employ this class of laborers, to the extent of existing opportunities, would require at least \$30,000.

This estimate is based on a survey of the unoccupied districts of our Western and Southern States and Territories.

VI. That some hundreds of valuable schools are now languishing and ready to perish for want of a Union library, which they have not the means to purchase; and that new schools are organized in neighborhoods where ten dollars in money is not often seen in circulation, in all the business of life, for weeks together. In such places a ten dollar Sunday school library of one hundred volumes, such as the American Sunday School Union now publishes, would furnish a store of profitable reading to young and old for a long time. To furnish these libraries,

in whole or in part, we must have prompt and liberal aid from our Christian friends who are blessed with enough and to spare.

VII. Though we have not much confidence in the application of arithmetical principles or pecuniary value to moral results, yet to those who are influenced by such estimates, we may safely say that a dollar wisely expended for the religious and moral training of a child WHILE A CHILD, is, in most cases, equal to \$10 expended on the same individual to compensate for a neglect of his childhood. Hence (by a familiar rule of proportion), an answer to a call of our Society for thirty or fifty thousand dollars now, will confer benefits upon the community equal to the investment of \$300,000 or \$500,000 for the later and less promising efforts upon an adult population.

VIII. That to form the taste of children for truthful and profitable reading is a very easy and practicable task, compared with re-forming a taste that is already vitiated and fatally bent upon gratification. Every effort, only presents, in bold relief, the matchless folly of neglecting infancy and childhood, and shows at the same time, the true place and value of home, pastoral, infant and Sunday school instruction. A text of Scripture on a reward ticket that costs the twentieth part of a cent, may make an impression on a mind at six years of age, which a whole library of religious books will not be likely to make at sixty or even sixteen.

While therefore we would not depreciate, but heartily commend, all practicable measures to diffuse the best influences among adults, we earnestly ask, towards the diffusion of like influences among CHILDREN AND YOUTH, a regard proportioned to the economy of means and time, as well as to the probability of success.

Those who have the means of supplying the good seed, and who think well of sowing it broadcast over the land at the earliest moment, and at the season of a comparatively clean and mellow soil, will not forget the American Sunday School Union.

By order of the Board,
ALEXANDER HENRY, Pres.
F. W. PORTER, Cor. Sec.

Careless Words.

BY MRS. L. P. MORGAN.

Beware, beware of careless words,
They have a fearful power;
And rise upon the spirit's couch,
Through many a weary hour.
Though not designed to give us pain,
Though but at random spoken,
Remember bring them back again,
The past's most bitter token.

They haunt us through the toilsome day,
And through the lonely night;
And rise to cloud the spirit's ray,
When all beside is bright.

Though from the mind, and with the breath
Which gave them, they have flown,
Yet wormwood, gall, and even death,
May dwell in every tone.

And burning tears can well attest,
A sentence lightly framed,
May linger, cankering in the breast
At which it first was aimed.

O, could my prayer indeed be heard,
Might I the past live o'er,
I'd guard against a careless word,
Even though I spoke no more.

Absence from Church.

BY HEMAN HUMPHREY, D. D.

It is the habit of some very respectable members of our congregations to absent themselves a part of the day from the house of God. Even when the weather is fair, and there is no sickness at home to detain them, their pews are empty. Some try to persuade themselves, that if they go out once on the Sabbath, especially when their business crowds hard all the week, it is as much as can reasonably be expected. Others must have a warm dinner, and a better one too than on any other day of the seven; and then they must be a good while eating it, and yet so far as our knowledge extends, Sunday schools established by us, on the union principle, fail as seldom (to say the least) as other efforts for good by the Bible, Tract, Missionary and other Societies.

Now this staying at home for such reasons is a very great fault. The pastor is expected to preach twice, at least, every Sabbath; but of what possible advantage can it be to those of his people who are at home upon their beds, digesting their dinner? It will often happen that his discourses are so connected as to require both to be heard, in order to derive the most instruction from either. The subject is commenced in the forenoon and finished in the afternoon. Or if there is no necessary connection between the two sermons, it is more than possible, that by staying away, you lose the very opportunity which might have been blessed to your salvation.

Besides, the example is bad, very bad. If respectable men indulge themselves in this habit, their neighbors will feel justified in the same 'forsaking the assembling of themselves together';—for how many, alas, are more influenced by the example of those whom they look up to, than by a regard to the claims of their Creator and Judge! The families especially of those who stay at home will naturally feel inclined to do as their fathers do; and how can the children be expected to pay more regard to the Sabbath and the institution of public worship, than their parents?

It is the fault of some who are tolerably punctual in fair weather, that if there is a cloud any where, they are always looking out for rain; and the gentlest shower, which would not interrupt their week-day business at all, is sufficient to shut them up all day.

If it does not rain or snow when the hour for going to church arrives, it looks likely to, and they stay at home. Since they lose no dollars and cents by it, they make themselves quite easy, rain or no rain. Nor is this habit of 'observing the clouds,' and keeping in doors when they appear at all watery, confined to those members of our congregations who live in the remotest parts of the parish. Persons within a stone's cast of the church door are quite as apt to be absent in stormy weather, as families who reside three or four miles off; and I have sometimes thought, more so. This is a great fault—a fault which it will be found very difficult to offer an excuse for in the day of judgment.

N. E. Puritan.

Reminiscences of noted Preachers.

Dr. Beecher—Dr. Emmons—Dr. J. Breckenridge—Mr. Kirk—Dr. J. W. Alexander.

I spent an evening very pleasantly, lately, with a young friend, in recalling my reminiscences of celebrated preachers, both American and foreign—and finding him somewhat interested with the 'particulars' I was able to recollect of each of them, I determined to jot them down in my note book before I forgot them. Some of these reminiscences may interest your readers, and I will transcribe a few of them. They are written very hastily, and will be of-hand sketches—given, *currente calamo*. Of some preachers I can give but a word. About others I might write many sheets. The pressure of my duties is such that I shall have no time to revise my letters, and I must ask the indulgence of your readers in matters of style.

I shall begin with Dr. Beecher—'Father Beecher,' as they begin to call him. I never saw this eminent man until the last summer, when I heard him in the Tremont Temple in Boston. The building was full of young men—and he was to address them on 'the observance of the Sabbath.' He came in at a late hour, and walked across the platform as brisk as a boy. He wore an old Boston wrapper, and I observed that his hair had grown gray. His son Edward opened the meeting with prayer, and the father then spoke for an hour. I could hear but a small portion of his address, as his voice is more feeble than formerly, and he is much broken with the labors of forty years. Some of his speech was in a familiar colloquial vein, like the elder Dr. Alexander when he addresses Sabbath schools. I heard him a few nights after, at the anniversary of the Education Society. While he was speaking there, he was constantly whirling a silk handkerchief about in his hands—and much of his speech was very humorous. He has a great deal of what Boz calls the 'cast iron wit' of the Yankees. 'You think,' said he, 'here in Boston, that New England is all the world! But you might sink half a dozen New Englanders into the West, and then not see shore!'

At another time he exclaimed, 'We must be afraid of Popery! It is idle to say that there is no danger in Popery—if Noah had not been afraid, he and his whole household would have been swamped! Let us be afraid in time! Sometimes his homely illustrations are admirable—sometimes they are very offensive, or savoring too much of apparent irreverence. Dr. B. is a native of New Haven, I believe; preached for some time on Long Island—afterwards in Litchfield, Ct., then in Boston, and is now at the head of Lane Seminary, in Ohio. He has one son, Edward, in Boston; a man of warm piety and of strong intellect. His two daughters are well known to the public. One, Miss Catharine Beecher, writes on metaphysics like a man—and the other, Mrs. Prof. Stowe, of Cincinnati, has drawn the inimitable Yankee sketch which the Harpers have published, under the title of 'The May Flower,'—a most delightful volume.

It was once my good fortune to see the great Dr. EMMONS, the father of Emmonite theology, and the man who boasted that he once 'dandled Timothy Dwight on his knee.' When I saw him he was ninety-three, and he wore the old fashioned cocked hat, and small clothes, with huge knee-buckles. He had a broad, intellectual countenance, with long white hair falling over his shoulders. The boys followed him in the streets, to stare at him—and when he ascended the platform in the Chatham St. Chapel, during the anniversary, the whole body of clergy rose up to do him reverence. Very few of them had ever seen him before, as he seldom left the little town of Franklin, in Massachusetts, where he preached for more than fifty years! At the age of eighty he gave up preaching, as he said, 'before he fell into his dotage'—and during the last fifteen years of his life he took part in no public exercises. The late Dr. Breckenridge was in the same pulpit with him, during that visit to New York, and called on him to pray—this he declined—'he had declined pronouncing the benediction.' He said 'he had quit work for ever here.' But while he was at work, no one labored harder. He studied twelve or fourteen hours a day, and seldom quitted his study from morning till night. Once his hired man came into his study to ask his assistance in gathering some hay, telling him that it would soon spoil. 'Let it spoil,' the old doctor replied, 'I cannot leave my work to do yours.' At another time, an inter-pretation grandson of one of Dr. Emmons' friends accosted him in the presence of several bystanders, and tried to make them believe that he was familiarly acquainted with the Doctor. But he was not recognized. 'What!' said he, 'do you not know me, Doctor? I have held the stirrup for you to mount your horse at my grandfather's, many a time.' 'You look as if you had never been in so good business since,' replied the

Doctor, looking at his red face very archly. A pious young preacher once asked him how he liked his sermon. The Doctor, then ninety years old, rose from his chair, protruded his cheeks, inflated his chest, raised his eyebrows, and after a significant puff, sat down without saying a word. To another young man, he said, 'your sermon was too much like Seekonk Plain, long and level.' He used to say of Dr. Dwight, 'when I was at Yale, I used to take him up in my arms. He was a pretty boy.' Dr. Emmons was a Connecticut man, and died in Massachusetts, in 1840. He was a man of most powerful intellect, and eminent, but full of the 'heresies of New England divinity.' Perhaps he was the clearest writer on metaphysical subjects our country has ever produced.

I spoke incidentally, above, of Dr. JOHN BRECKENRIDGE. He was one of the most remarkable pulpit orators I ever heard. His voice was perfectly melodious, and his action graceful in the extreme. His manners were distinguished for suavity, and his personal popularity was very great. His talk was like honey—no one listened to him without being fascinated. He was the son of the late Attorney General Breckenridge, and died about three years since. He was the brother of Dr. Robert J. Breckenridge of Jefferson College, and Wm. L. Breckenridge of Lexington.

Mr. KIRK is now settled over a large church in Boston. He is too well known to your readers as a highly popular and graceful speaker, to need any detailed notice. Mr. K. is still a young man, and retains his fine personal beauty. A few years since he became quite popular in London, and was urged to take charge of one of the Countess of Huntingdon's chapels, but declined, and returned to this country, where he soon became a very successful evangelist. Mr. K. was a graduate of Nassau Hall, and was the intimate college friend of Dr. J. W. Alexander.

Dr. J. W. ALEXANDER is now the pastor of the Duane St. church, in New York—to which he was called from the chair of Rhetoric in the College of New Jersey. He is one of the most chaste and elegant preachers in our country. I know of no preacher who is more remarkable for distinctness of utterance, for purity of style, or for eminent spirituality in his discourse, than Dr. A. Three great essentials, my readers will all agree. Dr. Alexander is the eldest son of the venerable Professor at Princeton—and once edited the 'Presbyterian.'

I must close this hasty letter by promising to say a word, in my next, about Dr. Taylor, Dr. Bacon, Mr. Melville, of London, and others.—*Newark Sentinel*.

Borrowing a Religious Newspaper.

[Seven reasons were once given by a minister, in a sermon on giving attendance to reading, against borrowing a religious newspaper. They were as follows:]

First. Not to get it with any regularity. It will not be as if it came to him every week. He will sometimes obtain it, sometimes not.

Secondly. He will read it, if regularly, with much less attention and interest.

Thirdly. He will always receive it behind the time.

Fourthly. He cannot allow his whole family to have the benefit of it, as they should, without exposing it to an injury from which a neighbor's property should be exempt.

Fifthly. He can keep nothing in it which he especially values for future reference.

Sixthly. He does nothing toward sustaining the paper, which perhaps is struggling to live. This has been the fact with some of our very best religious newspapers, although not true of all. If their readers were principally borrowers, the papers would soon die.

Seventhly, and decisively, he troubles his neighbor, and this in various ways. He either hurries him and his family through the reading of the paper; or takes it from them before they have finished it; or annoys them by repeatedly calling for it in vain; or he fails to return it in due time; or he returns it defaced, or torn; or he loses it, and fails to return it at all.

For these reasons then, it is always best to take the religious paper you read.

And—need I say it? as an honest man, pay regularly and promptly for the paper you take.

Length of Religious Services.

[The following is extracted from an article by a sensible writer in the Christian Secretary.]

Whitefield is reported to have said, that a man, with the eloquence of an angel, ought not to exceed forty minutes in a sermon, and it is well known that Wesley seldom exceeded thirty. We do not suppose that a man ought to subject himself invariably to a definite time, but we do think that regard ought to be had to this point, lest our good be evil spoken of. I have almost always found that the last fifteen minutes of a sermon, an hour in length, was worse than lost, both upon the speaker and the congregation. We wish in this place also to say a word about prayer. It is admitted that public prayer is a duty, and that meetings for prayer in which the members of the church shall participate as the Spirit giveth utterance, are both useful and important; so much so, that a church would regard itself as dead, if it did not maintain meetings of this character. And yet who has not seen prayer-meetings so conducted, as to become positively offensive and injurious. It often happens that one or two brethren consume the entire amount of time that ought to be devoted to such a meeting. Prayer is the last thing that should be made the occasion of evil speaking—the last service that should be

made wearisome or tedious. And yet we have known the patience of a congregation entirely exhausted, and the good influence of a meeting apparently lost, through improprieties of this kind. It is a poor shift, to say that people ought not thus to feel, and that if they had religion enough they would not. It would be nearer the truth, to conclude that if we had religion enough, we should not weary them in making long prayers—in using vain repetitions. We have no objection to a man praying long in his closet; but we do earnestly protest against long prayers in public, save when special circumstances justify them, whether in the pulpit or prayer-meeting; and we believe it will generally be found true, that long public prayers are preceded by short and hasty secret ones. As a man usually preaches longest when he is at the point of exhaustion, he has nothing to say, so for the same reason it is to be feared many pray long.

Pleasures of the Theatre.

The theatre is the gateway, the entrance on enchanted ground, in our large cities. Through this gateway are allured the young, the thoughtless, the gay and the pleasure-loving of different ages and conditions. Few who enter there dream of the dangers which lurk in their path. Could they beforehand see the hidden snares and pit-falls into which many plunge and are lost forever, they would shrink back with horror as from the mouth of hell. Many who enter this gateway never return as they entered. They cannot. Their minds have received injuries which will never be repaired. The seeds of vice or infidelity have been sown in their minds, from which will spring up, ere long, a harvest of evils. The scenes, the sentiments uttered and the associations of the place, make such an impression on the mind of many a youth, and give it such a downward impulse, that it proves the gateway to ruin, both temporal and eternal. Great is the hazard which parents run when they allow their children to frequent the theatre.

As the autumn and winter is more especially the season for theatre-going, we would utter a note of warning to the youth of city or country whose ear we may reach, to deter them from entering on the dangerous and enchanted ground. They may enter, indeed, and escape deadly injury; and they may enter, and never find their way back to the paths of virtue and rectitude. The path to ruin, in the case of multitudes, has been through the theatre. Can a man take coals of fire in his bosom and not be burned? Many are allured by the pleasures of the theatre, who little think or dream of the results to which it may lead. A clergyman, when traveling in a stage-coach, met with a lady who began to enumerate and extol the pleasures she received in attending the play-house. After patiently hearing her speech, he said, 'Madam, you have forgotten one pleasure.' 'What can that be?' she answered, 'I have mentioned the pleasure of anticipating the play, by thinking of it beforehand; the pleasure of seeing it acted, and the pleasure of reflecting afterwards upon it when alone; what have I then forgotten?' 'Madam,' he replied, 'you have forgotten the pleasure it will give you on a death-bed.' A clap of thunder could not have alarmed her more. This word in season sunk deep into her mind, and was the means of leading her to give up vain amusements, and turn her attention to the concerns of the soul.

Whatever may be said in favor of the theatre, its very atmosphere is poisonous to the morals of the young. And parents or guardians who encourage or willingly allow their children to attend the theatre, put in jeopardy the temporal and eternal well-being of those whom God has committed to their care.—*N. Y. Evangelist*.

THE INFIDEL REPROVED.—A gay young spark, of a deistical turn, travelling in a stage-coach to London, forced his sentiments on the company, by attempting to ridicule the Scriptures; and among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth, like David, being able to throw a stone with sufficient force to sink it into the giant's forehead. On this he appealed to the company, and in particular to a grave gentleman of the denomination called Quakers, who sat silent in one corner of the carriage. 'Indeed, friend,' replied he, 'I do not think it at all improbable, if the Philistine's head was as soft as thine.'

KEPT FOR THE GOOD IT HAS DONE.—We like the idea of keeping some things simply for the good they have done. But there are other things that when they have served their turn, better be laid aside or thrown away. We were run into this train of thought the other day, by calling on a brother who had warmly espoused Mr. Miller's error as to the Advent, and seeing yet hanging up in his room the old chart posted up 1843 in large figures. Really, this 1843 chart looks out of date, and in our opinion ought to be laid aside as much as an old almanac; albeit if any one is disposed to keep it for the good it has done, we suppose he has a sort of right to do so.—*Morning Star*.

PRUSSIA.—The King of Prussia received, on the 17th October, several delegates of the Catholic dissenters of Potsdam, who presented to him a petition, praying that a place might be assigned to them for the celebration of divine worship; their application to the authorities having met with a refusal. The King read the petition, and then said, 'Gentlemen, what my authorities were un-

